

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, DEC. 16, 1909.

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Missions and Criticism.

(By J. A. Lee).

The indisposition to criticise is co-equal and we might say co-extensive with man. Even the little child feels that he has a perfect right to criticise its parents, its playmates, its teacher, yea, any one that comes in its way. Even the great God in his majesty and power does not escape but comes in for his share and is not spared by the critic. We may reasonably expect therefore that our mission work to be criticised, as it is one of the greatest movements in the world. The critics are prone to forget, that missionaries and mission boards are not machines, but men like unto themselves and are liable to make mistakes. I will now call attention to a few of the many criticisms on our mission work.

First: Those coming from the friends of our work. Our boards and missionaries do not pose as being perfect, or above criticism, and are always ready to amend any mistake when it is shown them. One friendly to the work seeing, or even thinking he sees a mistake if he will call the attention of the worker to it, will not be thought hard of or condemned for doing so but will receive the thanks of the board or the missionary as the case may be. The criticisms of a friend are helpful, and as a divine writer said: "Faithful are the wounds of a friend: but the kisses of an enemy are deceitful." Pr. 27:6. Yes the friends to the mission work should watch the work closely and be ever ready to call the attention of our boards or missionary to any mistake that is being made, but let it be done in the spirit of love.

Second: Criticisms coming from those who are ignorant of the facts as to our mission work. There are hundreds of professed Christians who have never so much as seen a missionary, nor read a mission journal, or a mission tract, or book, or anything else that would give them correct information concerning the work of a missionary on his field or of the workings of any one of our boards. His information was gotten possibly from some enemy to the work who has visited some foreign country on business, or merely as a tourist and who never even saw a missionary nor any of the results of the mission work, but possibly heard in the lobby of some fashionable hotel or in some bar room the adverse criticisms on the foreigner and his mission work. The following story will illustrate what I mean: An American merchant visited China and when he returned he pronounced the mission work in China a failure. His pastor asked him what city he visited? And he said Canton. And what did you find in our city schools there

that you thought was a failure? The merchant said, I did not see any schools there; and yet, said the pastor, our board has in Canton, a normal school, a theological seminary, a large boarding school, and other denominations have schools there also. Well, said the pastor: what was there about the mission churches that displeased you? The merchant had to confess that he did not know that there were any churches in Canton; whereupon the pastor told him there were many churches in and around Canton, and many of them were having services every Sabbath and some of them having services every day. He also told him of the hospitals, the orphans home, the training school, the home for the blind and the refuge for the insane, and the poor merchant was ignorant of all this. Yes we generally see what we look for, find what we want to find, and get what we go after.

Another brother said to his pastor while he was taking a collection for foreign missions, here's a dime for missions, and here's a dollar to take it to the missionary. Now this brother might have been honest but he was woefully ignorant as to the facts, for we all know, that 90 per cent of every dollar goes direct to the mission field and becomes operative. There is no other work or business on earth that handles as much money as our mission boards and that handles it so cheaply, and that is open to inspection at any time.

There is another source of information that is the favorite resort of the ignorant critic: Ex. the columns of some political paper that may contain an article from some ignorant editor, or some soured and disgruntled preacher, who, for his unfaithfulness has been set aside from the regular work, and is now trying to break down the mission work by his slander. Yes he is even willing to misrepresent facts that he may carry his point, and many who are willing to remain ignorant to keep from giving a few dimes to the mission work will swallow what this discarded preacher says rather than believe that which comes from a more honorable source, or even to believe what God has said, and he has said, Go.

Third: Criticisms coming from the miserly spirited, or those who say it interferes with their business. Yes missions do interfere with those who sell rum in Africa and those who sell opium to China and those who traffic in the virtue of the native girls. It not only conflicts with such business in the foreign lands but also in the home lands. All those who are engaged in such business are enemies to all mission work.

Another class are those who say they are Christians and also missionaries but they say

they do not believe in hospitals, orphanages and schools and medical missionaries in the foreign field and for fear their gifts will be misappropriated they will not give anything to the mission cause. Now this is equal to sayin: 'I do not believe in missions and therefore I will not give, nevertheless God says give.

Fourth: Criticism coming from those who doubt the conversion of the natives. These critics say they do not believe those on the foreign fields are truly converted and also say they confess conversion for a mercenary purpose. This is not true, for those on the foreign fields put many of those in the home land to shame when it comes to exhibitions of faith and loyalty to the faith they profess and in giving. They give more per capita to the mission causes than we do, and during the Boxer troubles a few years since, six thousand and two hundred stood firm in the presence of danger and out of the fifteen thousand that were killed less than two per cent of them apostatised.

Now does this stand for anything? Would they give of their means and also their lives for the cause if they were not in earnest? Yes they are true, more so than those who criticise them and may the good Lord allow such critics to get a glimpse of the Christ who died for a lost world and cause them to cry: "What must we do to be saved?"

Sustentation Offerings.

By consent of the convention this month was set apart for making the cause of the old preacher the prominent thing before our churches. Some of the churches have taken this agreement seriously and have gone to work at it, but how few in comparison with the number that have done absolutely nothing. Of course many of these will be heard from, but at this writing (the 10th) there have been only fourteen pastors whose churches have put themselves in line with the recommendation of the convention. In behalf of the old preachers I ask for bread. I plead with pastors to give their people the opportunity. Do let them have a chance to show that they are willing to help. To let this go by without an opportunity, without a word in its behalf means to relegate it entirely, for in the following months, missions will have the right of way, and all our thought and energy will be given to meeting the demands of our mission board.

A. V. Rowe.

University, College, Academy.

(By W. C. Lowrey, LL. D.)

In the United States the terms "University," "College," and "Academy" have come to have somewhat definite meanings. The terms are at the time becoming more and more definite in their application.

A university is an institution of many schools and departments and with extensive equipments. The name implies that everything is taught there. Harvard, for instance, has its schools of Law, Medicine, Divinity, etc. It also does extensive university work in many languages, many sciences, and many arts. It has extensive museums of different kinds, extensive laboratories of different kinds, extensive libraries, and many kinds of apparatus. It also employs many distinguished specialists. The main work in most universities is in the post-graduate courses, and they employ great specialists in many lines of study. It takes large money to run a real university.

A college is lower in grade and more limited in departments than a university. It may or may not have professional schools, such as law and medicine. It is expected, however, to employ able, experienced, and extensively educated men, and to give such courses of study as really entitle its graduates to such degrees as Bachelor of Arts, Bachelor of Science, and Master of Arts. To make a college worthy of the name there must needs be excellent laboratories in at least such sciences as Chemistry, Physics and Biology, since these studies now have prominent places in the regular courses of study which the real college is expected to offer.

The Academy is a school which gives preparation for the college or university. It is not supposed to confer degrees, but to lay well the foundations of an education. It does not require expensive and expensive equipments, nor great specialists, though teachers of first-class aptness to teach are of course important and of course men of extensive education are desirable as teachers. The better the equipment and the stronger the teaching force the more thorough, of course, will be the preparation which it will give its students for the college or the university.

In other countries the terms "University," "College" and "Academy" are used with somewhat different meanings, but the above in general, are the meanings in the United States. Of course there is much looseness in their use in this country. Some academies are called colleges, and some colleges are called universities. This, however, ought not to be so. The name of a school ought to tell what it stands for. Surely above all people educators ought to deal fairly and frankly with the people.

There is one other institution somewhat peculiar to this country which ought to be mentioned, and that is the "Female College." It is an immensely useful institution. I suspect, however, that a vast ma-

jority of the female colleges ought to be called "Female Institutes," or "Female Seminaries," or probably more properly "Seminaries for Girls," etc. Yet there is a special difference here that many people do not see. The education of most girls consists in a large measure of studies that boys do not touch. Hence when a girl has finished a course of study two years short of the male college course in Mathematics, Foreign Languages, and Natural Sciences, she, as a rule, has done work enough in Piano, Voice, Expression, Drawing, Painting, etc., to easily make up the shortage. This in a measure justifies the name "college" for first-class schools for girls which otherwise would need to be called by more modest names. The girl who has really done the amount of educational work which a boy has done is entitled to the same recognition even though the work be in a different line.

In conclusion let me say that schools of all sorts are grading up. At Mississippi College we are struggling hard for such equipment and endowment as will justify us in retaining the name "college." There must be an advancement for the demands are constantly increasing. We are making the advancement and we expect to push vigorously on because Mississippi Baptists are entitled to a real, first-class, up-to-date "college." The Mississippi Baptist Convention recently held at Winona endorsed the plan of the trustees to make another great endowment campaign at the end of our present five-year building movement. That will be about fourteen months from now. Ten years from now much more will be demanded of colleges than is now demanded of them. That is right, we do not object to progress. Let it come. The question is whether we will make progress with the age. We have no doubt but that the Baptists of Mississippi will answer that question correctly.

West Point Meeting.

We are just closing a successful meeting in which Rev. E. E. Dudley, of Jonesboro, Ark., did the preaching for eleven days. Up to the time of Bro. Dudley's leaving we have received five for baptism and four by letter while quite a number besides have made confession of faith or renewed their vows of consecration.

The congregations were large and attentive and the general impression of Brother Dudley's preaching is highly favorable. Bro. Dudley's great Jonesboro Church recently gave \$2105.00 to State missions, leading all the churches of the State of Arkansas by nearly \$400.

It seemed a great pity that Bro. Dudley could not remain another week as we had just come to the real reaping time when we had to close. But we trust the good seed that has been sown will keep bearing fruit through the years to come. We wait a grateful salute to Jonesboro for her kindness in

lending us her efficient worker in the kingdom for these days.

We made our offering on last Sunday to the Orphanage and to sustentation. It was a most responsive thank offering of \$115 for these two objects.

We will now press forward to the greatest foreign mission offering ever made in Mississippi. Let Mississippi churches discover themselves and come to a Christ-given consciousness of their power during the virgin year of 1910 as they approach home and foreign missions.

L. E. Barton.

Resolutions.

Whereas our beloved pastor, E. W. McLendon, has tendered his resignation as pastor of our church, and we by unanimous vote have declined to accept same, and whereas when Brother McLendon moved to our town he found in it "blind tigers" with all the attendant evils, and especially to the young boys, this despite the efforts for years of our citizens to suppress this evil; and

Whereas, Brother McLendon, joining hands with the beloved pastor of the Methodist Church, Rev. C. M. Crossley, these two boldly investigated, and secured evidence, employing a detective, and making affidavits against offenders, and prosecuting them in the courts, with the result that most of the offenders were arrested, and none of those who were arrested were able to escape the sentence of the court, and this evil has almost been obliterated, mainly by the efforts of these two men, and whereas, in order that no doubt may exist as to the sentiment of this body, therefore be it resolved,

First, That we commend these two men, E. W. McLendon and C. M. Crossley, as fearless and discreet fighters for the right, and are grateful for the moral uplift of our community as a result of their efforts.

2nd. That any community is fortunate who can number either or both of these men among its citizens.

3rd. That while it is very desirable that our pastor leave his family among us, we recognize the necessity that induced Brother McLendon to move his family to Clinton, Miss., and have declared ourselves on this point by refusing to accept his resignation and he has not yet announced his decision as to whether or not he will remain with us. We earnestly hope he will remain and continue the great fight he has waged in the past against immorality of every description as well as intemperance, and we pledge him in the future as in the past, our hearty support and co-operations.

Should he leave us, he will go with the deserved meed of praise, "Well done thou good and faithful worker in the vineyard of our Lord." The great loss of this community will be the gain of the one to which he goes.

4th. That these resolutions be spread upon our minutes, a copy sent each Brothers E. W. McLendon and C. M. Crossley, and a copy

be sent to The Baptist Record and the Christian Advocate each, with request to publish Respectfully submitted,

J. B. Dudley.

The above resolutions were adopted by unanimous vote by the Baptist Church at Utica, Miss., in regular conference November 28, 1909.

Z. Wardlaw,
Moderator Pro tem.
D. C. Simmons,
Church Clerk.

The readers of The Record remember something of the kindness shown to us last year while here in school, by Oloh and Holly Springs churches in Mississippi. They continue the good work, on a larger scale this year. Besides a side of bacon, lot of nice dried beef, 1-2 barrel of specially prepared meal from Oloh a large crate of nice frying size chickens has just reached us, and a letter to the effect that a specially prepared box of nice cookies will reach us in time for Christmas.

In connection with this good work the names of Brethren G. W. and Alvin Lott, Sisters Lizzie and Julia Collins, Sisters Agnes and Belle Lott, Sisters Pace and Morris, Sister Baggett and Sister Prescott. They all deserve special mention.

Our hearts overflow as I pen these lines, with gratitude to God for giving us so many noble and loyal friends.

Under the leadership of the efficient pastor, Rev. J. E. Davis, Oloh is adding to her church Sunday School rooms, baptistry and enlarging the auditorium and beautiful steeple.

Our Seminary here is moving along splendidly, and the future for her seems bright. Mississippi has a fine lot of young men here this year, all doing good work. I hope to finish this year.

The Record deserves a wide reading.

J. J. Justice.

820 5th St., Louisville, Ky.

Sheep From All Eternity, or Goats Before Conversion.

Time was when some of our Baptist associations did but little to evangelize the world. Consequently they had much time in their meetings to discuss queries which were sent up from the churches. It was when the writer was a young preacher that he became associated with the churches of an association in Southwest Alabama. They were composed of both missionary and "hard shell" anti-missionary members, and it was understood that each member was at liberty to enjoy his own belief and to act as he pleased with reference to the mission question, and so they dwelt together in undisturbed fellowship. This association discussed queries, and it came to pass that one was sent up from a church that wanted the question settled and laid to rest. It was about this way: "Were Christ's sheep his sheep from all eternity." Alas for the quiet repose of Zion, for this query had dynamite

in it. Ah, did it not rend the churches in the days of Judson and Rice, and develop the "hard shell" anti-missionary element which has lingered with us to this day. The query was taken up and the floor was cleared for the fray. There were no time-serving, skulking cowards among those soldiers of Emmanuel. The battle of the giants was on and their forces were marshalled for the conflict. One of the leaders took the affirmative and led off in the discussion of this tremendous question with an earnestness and vigor worthy of the cause. The other leader took the negative and as earnestly and vigorously denied that Christ's sheep were his sheep from all eternity, but that they were goats before conversion. Both leaders had a strong following and the discussion was long drawn out and waxed very, very warm. A vote was finally reached when the goat before conversion crowd defeated the sheep from all eternity crowd by a good majority. The leader of the sheep from all eternity crowd was so chagrined over the defeat, that rather than remain among such heretics he quit that neighborhood and removed to Texas. What about him? Well, he was a good man, of strong convictions and godly sincerity. He was over six feet high and weighed at least two hundred pounds. I heard it related of him that before his conversion to God, he whipped nine Irishmen in a fisty-cuff fight, and when I met him I told him what I had heard and asked him if it were true. He replied that the report was exaggerated, that he whipped only seven and told me how he did it. I relate this in order to say that as sheep are non-combative our brother must have been a powerful, strong, active goat before his conversion to have whipped seven sons of Erin in one encounter. I ought to say that the churches of that association gave to missions that year as much as \$1.75—that much to convert goats into sheep. Here is a good place for the writer to say that he has no patience with the idea that because people have failed to give to missions it's evidence that they are not Christians. Don't say it brother. It affords this writer pleasure to bear testimony to the sturdy Christian character, devout spirituality and gospel simplicity of those people. They were such stuff as Christian martyrs are made of. It came to pass that a young minister of an adjoining State was called to the pastorate among these people and entered the field. He was young and inexperienced and as a "lad with five barley loaves and two small fishes, but what were they among so many." He took no side in the sheep and goat controversy, but preached the gospel of redeeming love, and sounded the great commission in their attentive ears. Large congregations greeted him and God gave him the love and confidence of the people. The spirit of missions took hold of their precious hearts, and the foundation was laid for world-wide evangelization. A great revolution followed which culminated in the organization of a new and thorough missionary association which has been "holding forth the words of

life" to the perishing nations for to these many years.

Nearly all of those beloved saints of the sheep and goat controversy have crossed over the river, the remaining few will follow soon. God grant that this humble scribe may be permitted to join them in the presence of the good Shepherd who is gathering his sheep from among the nations.

O. D. Bowen.

A Song of Praise.

(By Mrs. Harriet Mabry).

O, Thou, the Soul of all perfection, we would bow before thee!
Magnify and glorify in us thy holy name.
Our Father and our God in Heaven, our trembling souls adore thee
For thy love now and forever infinite the same.
For life, with all thy gifts on earth, our Father, we would praise thee;
For thy beauties and thy joys increasing evermore;
For the ills and pains of chastening given but to raise me
To the heights where souls may rest in calmness and adore.
For the Christ-child born to tell and live redemption's story,
For the Savior who, for sinners, hung upon the tree;
For Him, in Heaven exalted and partaker of thy glory,
Who triumphed over sin and intercedes for such as we.
For thy Son, thy dearest gift, our Father, we adore thee;
For the gentle, pleading Spirit, comforter and guide;
For thy plan spread out in beauty infinite before thee;
For thyself, our Father, than whom there is none beside.
For a Home of endless glory waiting us in Heaven;
For the saving of thy children that earth's path have trod;
For a faith to grasp and hold the truths which thou hast given,
For all of thy creation we adore thee, O, our God.

Gunnison.

Beginning Sunday, Nov. 21, services at this church were protracted for ten days. The pastor was very ably assisted by Bro. H. L. Martin, of Hollandale, Miss.

Bro. Martin preached with power and God blessed his efforts in the conversion of two noble hearts. The church received these two for baptism and one by letter.

It was a delight to pastor and people to have Bro. Martin with us and we hope to have him again. He won the love and esteem of all who heard him.

We thank the church at Hollandale for loaning us their pastor.

Sam R. Gordon.

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Stories of Criminals.

Even the boy of the best upbringing may be powerfully attracted by the sensational story of impossible adventure, by tales of crime and criminal life, by cheap, slangy and vulgar comicalities. The girl may be fascinated by the sills, false and offensive sentimentality of a certain mushy kind of cheap love-story. They may, in short, be easily caught by any writing which is crude in color, violent in incident, questionable in taste and specious in morals. How can they know, who as yet have little of life, that these highly colored pictures of it are most misleading?

At its worst, cheap reading destroys their minds and their morals. For the pleasure given by this reading, in its essence, a sort of nervous excitement differing little from that afforded by certain drugs. It becomes a habit, a passion, a deeply rooted craving for excitement, almost impossible to destroy. It spoils the taste for really wholesome books, it makes anything like mental application impossible, it weakens the moral fiber as any vicious indulgence weakens it, as any habit which masters the individual weakens him. And having thus debilitated mind and character, the "literature" adds to its evil effects by a series of immoral and vicious suggestion. Some of late years has taught us more than we ever knew before of the subtle power of suggestion; better than

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ever before, consequently, can we realize the mischief done by unwholesome books, periodicals and newspapers. Those who print fascinating stories of fast life, of thieves, confidence men, and race-track gamblers and all that disreputable crew, incur a heavy responsibility. Their Satanic literature makes fast boys and girls, and of fast boys and girls, some are sure to become criminal men and women.

Minutes Wanted.

Please read over the following list of names of associations; and, if you can furnish any minute not named in the list, please do so at once, and great oblige: Bogue Chitto, Calhoun, Chickasaw, Coldwater, Chickasaw, Chester, Hopewell, Kosciusko, Lawrence County, Lauderdale, Mississippi, Monroe, New Liberty, Oxford, Pearl Leaf, Rankin, Strong River, Union, Yazoo, Zion.

Sunday School Helps.

The Baptist Record is prepared to supply on receipt of order all Sunday School helps. A large supply of Peloubet's Notes, Tarbell's Teachers' Guide and many smaller helps have been laid in. We also have the book of Matthew printed in separate book form, in several different bindings, ranging in prices from 5 cents up to \$1.00 per copy. The \$1.00 edition contains notes and illustrations. Peloubet's Notes and Tarbell's Guide \$1.00 each, postpaid. Let us have your orders now.

We understand that Rev. J. E. Thigpen has accepted work on the Mobile and Ohio railroad, and that Stonewall is one of the places to which he will minister.

Rev. J. L. Johnson, D. D., has accepted the care of the Bogue Chitto Church for two Sundays. Those people may expect something good. We congratulate both preacher and people.

The Dry Creek Baptist Sunday School, in Rankin county, U. B. Hines, superintendent, has decided to give one Sunday's collection out of each month to the Orphanage. Rev. Bryan Simmons is pastor.

Rev. E. W. McLendon offered his resignation at Utica, but it has not been accepted. We learned from him while in our office a few days ago that he is not decided as to whether he will remain.

Rev. R. H. Purser's bad health has kept him out of his pulpit for several weeks. He is now in a New Orleans hospital, and it is earnestly hoped that his health may soon be restored.

Rev. W. G. Mahaffey who has been pastor at Coffeeville three years has resigned the care of this church. We do not know his plans, but hope that some church or churches will see to it that he does not leave the State.

Rev. Wayne Sutton surely has his hands full. He is serving five churches, as follows: Brier Hill, in Rankin county; Harrisville, Macedonia and Mt. Zion, in Simpson county, and Leaf River in Covington. He is one of the most active and efficient men of his age among us all. He still resides at Florence, has a splendid home there.

We were greatly pained to learn of the sudden, tragic death last week of our esteemed Brother Nathan B. Crawford, of Houston, Miss. He had been a most successful man in every way. May the consolation and grace of our God be the portion of the widow and children. He was approximately 75 years of age.

On last Sunday the resignation of Rev. W. F. Yarborough as pastor of the First Church, Jackson, which on the previous Sunday was offered, was accepted, with regrets by the large congregation. He closes his eleven years' pastorate here on Dec. 31st. The prayers of the First Church, composed of 750 members, will follow him, and he will always find a welcome in our hearts and homes, as also his noble family.

There will be a meeting of the National Laymen's Movement held in the city of Jackson February 8-10, 1910. For these three days there will be a feast of the very best of things. This is guaranteed by the personnel of the speakers. This campaign lasting through January and February may be expected to count for much in the kingdom. It will be worth while for our people to incur considerable inconvenience and cost to hear these great lectures.

Why Not \$5,000 This Month?

What for? why for the old preacher, and the preacher's widow.

From whom? why from 50 churches in our State that can give \$50.00 each.

From whom? why from 50 churches in our State that can give \$25.00 each.

From whom? why from 50 churches in our State that can give \$12.50 each.

From whom? why from 50 churches in our State that can give \$10.00 each.

From whom? why from 50 churches in our State that can give \$ 5.00 each.

You are sitting in comparative comfort these chilly December days.

Your fire is burning brightly on the hearth. Your clothing is warm, perhaps costly.

Your dinner has been toothsome, and your appetite good.

What doth it profit, my brethren, though a man saith he hath faith, and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith if it hath not works is dead being alone. James 2:14-17.

A. V. Rowe.

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A Small Expenditure Yielding Large Returns.

We have been asked to make one Sunday in January Baptist Record Day, in each church in the State. I should like to ask the privilege of suggesting that we not only present the matter on Sunday, but that the week following be made Record Week. Let a committee personally present the paper cause to every family. Then in the churches that have a mid-week prayer-meeting, why not have the people talk about it and pray for it in that meeting?

Brother Bailey, in his strenuous efforts to give a paper needs our united support. He needs our sympathy, prayers, and hearty co-operation in this most important and indispensable work to the denomination.

Co-operation and not criticism will lead to success.

If the churches in the State will make an average of procuring two subscribers each during January, we shall add nearly 3,000 new subscribers and nearly \$6,000 will be put into the treasury. Only a small matter for us, but what a large matter for the paper, for beneficence, education, and evangelization!

Sincerely and hopefully,

W. A. Hewitt.

Columbus, Miss.

The following tender lines written by Dr. John L. Johnson to Pastor Yarborough relative to his leaving the State are so deeply appreciated by Bro. Yarborough that he has submitted them to The Record with a request for their publication. The diction, from a wellspring pure chase and unde-filed and the sentiment from his rich royal soul are characteristic of the man.

A Friend's Benediction.

You go, do you? So be it!

And yet, might you not in continuance dwell
As long, blest and blessing all, in Jackson
As you will stay, perchance, in Anniston?
God pity us all, we never can tell!

Go! but my love will pursue you, deep
grieved

For the miles that must shortly intervene,
Long miles Jackson and Anniston between,
To tell you how sorely I am bereaved.

Heav'n love you, bless you, illumine your
way,

And give you joy of heart, gladness of soul.
Patience, hope and faith that God will control
Your steps, and your needs supply day by
day!

Affectionately yours,

John L. Johnson.

Sardis.

Myself and family were cordially received by the good people of Sardis. We found the pastor's home comfortably arranged and pantry well filled with all needful things for house-keeping. I find a noble, willing

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band of workers well organized for service. This healthy condition is largely due to the former beloved pastor, Bro. Kineanon. A good congregation greeted me last Sunday and I enter upon my pastorate with encouraging prospects. I hope to soon meet my neighboring pastors and brethren and trust they will call to see us at the pastor's home. I am at your service, brethren, in this association and hope you will command me when needed. Pray for our work here and that my coming to this important pastorate be of the Lord's direction.

Yours to serve,

R. M. Boone.

A Joyful Commendation.

It gives me joy to speak with enthusiasm of last week's Record, Dec. 9. The quality of the paper seems to be improved, the advertisements are attractively placed, the type work in the many articles I have read is perfect and I have found but one misspelled word in all the subject matter perused. Having had in a small way just a slight taste of editorial experience. I am a bit exacting in my ideals for a paper and might notice things that others would overlook, but I want you to know that last week's Record is, in my judgment, a skilled piece of work in the newspaper field. The subject matter is also good and the news notes are interesting.

You may rest assured that when Baptist Record Day comes you will be remembered with honest, earnest effort in this little corner of the kingdom. My faith and figures are altogether too small doubtless, but surely the pastors ought not to be satisfied to add less than one thousand new subscribers on the third Sunday in January. I want to join a hundred other pastors in a contest for the largest number of new subscribers to be secured on "Record Day."

Yours to help give you at least a thousand names.

L. E. Barton.

An Ordination.

On Wednesday night, Dec. 8, at the Quitman Baptist Church, Quitman, Miss., Bro. J. T. Phillips was set apart to the full work of the gospel ministry. The presbytery being composed of Rev. W. B. Holcomb, Wesson; Rev. J. J. Walker, Summit; Pastor O'Bryant, Quitman, and H. M. Collins, Stonewall. Bro. Holcomb leading in the examination, Bro. Phillips was found to be grounded in the principles of the Baptist faith. After which an excellent sermon by J. J. Walker was preached, the scripture basis being II. Tim. 2:15, then followed the ceremonial exercise of the ordination.

May God use him and his noble wife to the building up of the kingdom of God and the saving of souls, and the edification of the Christian people.

H. M. Collins.

Dr. Lowrey's Visit to Howard.

Under the auspices of the Foreign Mission Board of the Southern Baptist Convention, President W. T. Lowrey, of Mississippi College, visited Howard College on the 2d and 3d of December and delivered four addresses to the student body, faculty and friends.

The Foreign Mission Board could have sent no educator in America who would have been more welcome than Dr. Lowrey. His addresses were instructive, interesting, inspiring. He has sowed seed in our students' minds and hearts that will grow into a harvest of noble thoughts and worthy deeds.

No words can tell the value of the great Mississippian's addresses. While his addresses were in the main missionary, while the missionary enterprise was the central thought, he taught lessons of life, rich in illustration. He gave counsel as to the choice of professions, emphasizing the call for men, in our land, in the ends of the earth.

Students and professors alike were delighted, uplifted.

We shall deem it a glad day when President Lowrey shall come to us again. A. P. Montague in Alabama Baptist.

Orphanage Lesson.

I am sure you will be glad to have me call your attention to the fact that instead of a Christmas lesson for Dec. 26 all the periodicals of the Sunday School Board will contain a special lesson of our own on the care of the orphans. The idea is to urge all our Sunday Schools on this special day to give consideration to these helpless ones and to the Orphanage that is located in their own State.

The superintendent's quarterly contains a program and we will be glad to supply these on application by any school. We urge all the schools to take a collection on this day and forward it to the Home in their own State. I am sure this will not only win your hearty approval, but that you will wish to give it editorial mention in order to help the schools to get ready for it. I have been so busy going to conventions that this notice comes very late. It may reach you in time for the coming issue, and if so, I hope you will squeeze it in. If not, it will still be of service in the issue of Christmas week. I know what you will do will be appreciated by those in charge of the orphans' homes, all of whom have written in grateful acknowledgement to us for providing this lesson for them. Personally, I hope to see it do great things, as this use of our periodicals to further our own work is one of my ideals. With best regards.

Yours sincerely,

I. J. Van Ness.

Nashville, Tenn.

A Little Story.

Some time ago the door bell rang and I opened the door. Standing before me was a man, whose name I do not know, but who gave me the material out of which I tell the story. He was one of the beloved pastors of the church that is so prominently connected with the little story, all of which happened several years ago. When he was pastor of the said church (and he was a young man then), he was conducting a meeting back in the rural district, he baptizing with a number of others, a young man who had never been very far from his father's home and perhaps had only the advantage of the meagre training in the little log school house, overgrown and awkward, but somehow the preacher was impressed that there was in that young man a diamond in the rough, that the Lord had in him an instrumentality through which he was to lead his people to do great things for the expansion of his kingdom. The preacher did not know it all, but he was so impressed till he could not rest till something was done. The boy must be trained, and the preacher had worked out the plan in his own mind, but he must get the consent of the young man, and then his father, so in the meantime a young preacher had held a meeting in the community where this young man lived and the young preacher not having been authorized to administer the ordinance of baptism, sent for him (the pastor) to come down to baptize for him. He found young Timothy there, and taking the opportunity, he said to the young man, let's take a walk, and down by the side of the path on a log, as they sat, the preacher said, would you like to go to school? Yes, came the quick response, but I don't see how I can do it. But said the preacher, that is not your part of the contract, so to how it shall be done. Will you go? Yes, he said, with an earnestness that thrilled the preacher's heart. But you will have to get your father's consent. All right I will try, said the preacher. The next thing was to see the father, which was done at once, so he confronts the father with the question, will you give your consent for your son to go off to school? No, I cannot spare him, I need him to plow, came the quick response. And the preacher told him how he had been impressed that there was some latent gifts and possibilities in his boy and how much he wanted to help him. After some serious thought the father said, well if he goes you will have to pay the cash. Yes, said the preacher, that is not your part of the contract. Will you let him go? Yes, came the answer, and then came the time for the preacher to see to his part of the contract, and he had no money. The next Sunday morning he stood before his people in his home church and said, brethren there is a young man whom I know, and in whom I think a great promise, and he wants to go to school, and I want him to go, but he hasn't the means with which to go, and I haven't the means. I want this church to pay his expenses at Mississippi College this year. And then stood up an eminent Chris-

tian judge who long since has gone to his reward, and said, pastor we don't know that young man, and the pastor said I know him, and the Lord knows him, and he knows the Lord. Will you send him to college? And the judge stood up again and said, well pastor we are willing to risk your judgment and I move that we pay his expenses in the college, and it was carried, and there is an elect lady whose splendid life still helps us in every good word and work, delights to tell that the first money she ever gave to the Lord was given to that young man. In the meantime the young man was granted license to exercise his gifts. So the preacher wrote with joy, all right, get ready, pack your trunk. The trunk was packed and off the preacher and young man goes to Mississippi College, and for one year he wrought and made a good record, and the next year the church said, yes we will stand for him again. He wrought and gained favor, and others helped, and then came a day when he stood before the faculty and public and received a diploma as a graduate with the highest honors, and from thence to the Seminary where he won distinguished honors, and thence to fill with great honor and to the joy of the preacher and his brethren and sisters in the Lord who are legions, and today he is occupying one of the most important positions in the gift of his brethren, and is easily one of the brightest lights in the Southern Baptist Convention. And many of us think that he is the best platform orator in the South, and is pressing forward the kingdom of our Lord as no other man can do. Well who is the preacher and pastor so often mentioned, and through whom the Lord has brought about all this? Is he living today? and is the Master still using him? or has he been relegated because he cannot be used any more? No, he is still active and happy as he leads and is a joy to his master and his brethren. He is the sainted O. D. Bowen, a brother beloved indeed. And who is the young man so often referred to, and was found of the Lord, and whom he, through Brother Bowen, the Paul of the story, laid hold upon and took out of obscurity and led up to and developed into a blazing light that is seen, and felt in the hearts of his brethren everywhere? He is the peerless and dauntless, and beloved, and esteemed, our own Barron D. Gray, our leader in home missions. He is the Timothy of the story. What church is it that is mentioned in the story. It is the Baptist Church at Shubuta. She wrought more than she knew. She made it possible for the Home Board, when the lamented Kerfoot fell, to find a man in every way qualified to take up the work and carry it on to greater heights. She has an investment of which she is justly proud, and that has already paid a larger dividend than any other that she could have possibly made anywhere. And the end is not yet. It is to tell as Gray shall continue to move the hearts of men and women to still greater heights and when he falls, and when the clarion notes cease to inspire and stimulate his brethren and his great heart ceases to move

quicker, and to melt others, then he will begin to live and his work begin to tell. I am glad that the Lord called me to be the pastor of this good church although I feel unworthy to succeed the men like Bowen, Hall, Hackett and others. The Christian judge mentioned that made the motion to pay the college expenses was Judge Norris, long since gone on before and will greet the coming of us all. The elect lady who when a mere girl invested the first \$2.50 was Sister Georgia Phillips, the beloved companion of Rev. J. M. Phillips, and faithful and proficient president of our W. M. U. here and a great helper to the pastor.

I close this little story, not little as to subject, but little as it is so imperfectly told, by saying that there are other young men in whom there are great possibilities, some of them far out in the obscure places. The Master wants us to seek them out, help them, encourage them, and train them for him. Money spent in ministerial education is the best investment that can be made by Baptists.

These lines are written by one who knows by experience the great need of early training to prepare the preacher for usefulness in the ministry, and he pleads for the young men called of God.

In great love,
J. J. Walker.

Shubuta, Miss.

Can a Church Dissolve?

If it were possible for a church to be dissolved, it would be unwise, to say the least. Every attempt brings confusion and large losses to denominational statistics. For example: Letters of dismission are given to the members, stating that they are members in good standing, etc.—the last one dismissing himself nominally. If the church is dissolved, where do these members belong? Suppose a number do not put their letters into any other church, what then? A few of them can come together and resume the church work; thus prove its existence, by the letters themselves. Is it another church?

There is such a thing as absorption, by a union with another church, as a body, and united adopt another name, in which case no member is dismissed or dropped from the records, except in regular order. Hence a lot of loose letters are not scattered about or hid in trunks—counted nowhere. Indeed, "letters of dismission" ought not to be given individuals but be sent to the church which they decide to join, in their new locality. All removing, however, should have a letter of introduction or commendation, as a certificate. By such, or a similar course, membership is somewhere, and statistics will not be so confused in our associational reports.

The matter of church letters has been a serious question for some time. Before the days of railroads and telegraphs, they were a necessity—indispensable. Now a few days, if not a few hours, suffice to secure all required information. Vouchers are considered sufficient to satisfy most of our churches

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in these days. An idea seems to prevail with many that the possession of a "letter" releases them from membership; whereas it is only evidence of where they belong. Hence it is best not to give a letter to the individual, but to the church the member proposes to join. This may be considered radical; but the times demand something of the sort.

L. A. D.

"The Men Who Have Failed in Life."

A Lesson.

In one of the Cherry miner's diary books there was found this sentence written: "What is a fellow going to do when he has done the best he can?" These words were addressed to his sweetheart to whom he was to have been married Christmas day. When his blackened body was brought to the surface he still clutched the diary in his hand. Above the smoldering shaft the sad-hearted girl waited. His last words to her, "What is a fellow going to do when he has done the best he can?" were pathetic beyond expression, and when the sweetheart read them, she became wild with grief. What a world of pathos is expressed in this brief sentence. Each word is a heart throb. They pulsate the last cry of despair, of a man who felt life ebbing away, and he could not help himself, though perfectly well. How many times has the same expression echoed in the heart of others, the world over, who have realized their end near and the goal of life had not been reached. More than one toiler who has worked and watched, his family in want, has fallen by the wayside with the same expression unuttered in his throat. Many have tried, and have done their best, and many have failed and have mentally asked that question: "What is a fellow going to do when he has done the best he can?" The world is full of such tragedies. They usually come and go and are either forgotten or never heard from. More than one genius has gone to his end with this thought. Perhaps Chatterton, when he plunged into the dark waters of the Thames, had it within him. Perhaps when Tschaiakowski, Russia's great composer, resting his tired head upon the keys of his piano, went to sleep never again to wake, at least in this world. "What is a fellow going to do when he has done the best he can?" The story is told by Francis Dana, that an old man by the name of Conner, had been somewhat of an artist. He wanted to be a genius. He was an artist but not a great one. He had made a living, but he did not want a living, he wanted fame. The palsy had taken him, his work was over—but not done. So it seemed that his whole life was wasted. "I am a failure," he said to a friend. "My life has been all for one thing, and I have missed that. There is no hope. The doctor said I have not long to stay, and what's the hope hereafter for a man that's failed and wasted his life? Tell me that!" His friend comforted him the best he could and a few days after that, one morning, he woke and saw his friend beside

his bed, and others with him, all men he had known well, artists they were too. Each had become famous, but he had not seen them lately. "Come to crow over me?" asked Conner. "Merry Christmas to you" said they. Then, after each had greeted him, one set his easel beside the bed and uncovered his picture. There was a scene of two lads. One of them was a fair-haired, ruddy school boy, with a wholesome, earnest face, sitting in a cheerless room, at a table. The other was one of the hopeless, helpless kind—with scowling brows and lank, hollow cheeks, tear-stained, staring at a book. Before them was a poor candle on the table. The handsome face had a boyish likeness to Conner's. The other was like no one. But if the man who had brought it could have looked into one of those mysterious mirrors that show the face of one as he used to be, that other is what he would have seen. "Do you remember?" said he. "All I am now, all I have done, I owe to those long, patient hours you gave me, when everybody else said I was a dunce, and you told me I had a will that would beat all their brains rolled into one." The sick man smiled, feebly, but very happily, and his eyes glistened. "I had forgotten," said he. And so all of these artists came forward, and each gave him the same kind of story, until the old man was overcome with joy. "Well," said his friend who had been there a few days before, "tell us has your life been a failure?" "Well, I seem to have made some friends, hang the glory I've missed, the friends are better." They left him with his memories around him. The next day the doctor said: "He is satisfied that it was not all a failure after all, he is gone."

Natchez, Miss.

Jno. A. Held.

Loyalty to Our Paper.

It is gratifying beyond measure to observe the newly awakened and growing interest on the part of our people in the welfare of our state paper. Certainly there are few, if any, of our denominational agencies in a position to exert a wider influence for good upon all the phases of our denominational work than a live, aggressive state organ with a large circulation.

For this reason, it was with deep regret that we learned a few weeks ago that the subscribers of The Baptist Record owed the paper \$12,000. Such a sum of delinquent subscriptions manifestly shows that there has been a lack of earnest interest and co-operation on the part of those of us who have influence in the churches. It is a marvel of business management that, with such a shortage in the income, the paper has continued to appear every week bringing its messages of truth.

Certainly no paper can be found in our Southland which is more loyal to every cause fostered by our people than the paper of our own State. Its columns are always open for the free and prompt discussion of every interest which is dear to the hearts of our

THE BAPTIST RECORD.

people and its editorial page frequently contains earnest appeals to the people to co-operate heartily with every phase of our organized work. In return for such whole-hearted service we pastors and the influential laymen ought to show our appreciation by the same hearty and persistent co-operation which we give to other denominational interests.

The call of the hour is for Mississippi Baptists to pay their debts to the paper and give to it a loyal and enthusiastic support. Let us change our methods and, instead of maintaining an attitude of indifference toward the organ of our State Convention, let us pay our subscriptions promptly, call attention to the numerous signs of improvement in the paper which are now appearing, speak kindly of its work and editor, collect renewals and get up a club of new subscribers.

In our church at Hazlehurst, we are planning to put The Record upon an equal footing with other denominational interest. In response to the recent call of the Convention Board, some Sunday in January will be used to present the matter and an aggressive campaign for renewals and new subscribers will be conducted by a competent committee. In this way we hope, not only to have a much larger number of subscribers than we have had before, but also to save for the paper the commissions which it has been paying to field agents.

The signs of quickening interest in The Baptist Record are apparent on every hand. Let us join hearts and hands, brethren, in this noble enterprise and we shall make our paper flourish like the palm tree and go on its mission of love into five thousand new homes.

Robert H. Tandy.

Hazlehurst, Miss.

A Sad Separation.

The 5th day of December, 1909, was a sad day for the people of the D'Lo Baptist Church. Bro. C. E. Welch, our noble and efficient pastor, who has served the church so earnestly and faithfully for the past eight years, preached his farewell sermon and leaves to meet and mingle with the saints of Belleview, Texas. It has been the pleasure of this writer to know Bro. Welch from early childhood and to know him is to love him. He lives the religion he professes. He is a pious, humble, consecrated Christian, a wise counsellor, a strong preacher, a faithful servant of the Most High God. I can safely recommend him to any community wherever he may cast his lot. My heart goes out in prayer for Bro. Welch in his new field of labor.

W. R. May,
Clerk of D'Lo Baptist Church.

News in the Circle MARTIN BALL.

Rev. R. M. Boone, who has done such successful work at Indianola, is now pleasantly installed as pastor at Sardis. May this relationship prove pleasant and the work prosper.

Deacon R. H. Coleman, who has served so efficiently as assistant pastor to Dr. Geo. W. Truett, Dallas, Texas, has been secured as business manager of The Baptist Standard. He is said to be a splendid man in every way.

Pastor G. S. Bailey has resigned at Runge, Texas, and the church has called Rev. T. P. Speakman, of Canyon City. It is not stated where Pastor Bailey will go.

The First Church, Jonesboro, Ark., Rev. E. E. Dudley pastor, led in the contribution to State missions. \$2,105 was the amount given.

President Greene, of William Jewel College, visited the Third Church, St. Louis. Dr. W. J. Williamson, pastor, and presented the subject of ministerial education. The collection amounted to \$2,500. Good and great!

Rev. A. L. Evans has resigned at Como, Texas. He leaves the church in splendid condition. His future plans are not revealed.

Evangelist W. D. Nowlin, of Mayfield, Ky., is aiding Dr. Jno. T. Christian, of Little Rock, Ark., in a meeting. During the first week there had been 25 additions and many interested.

Dr. L. R. Scarborough, of Ft. Worth, Texas, preached a great sermon on Sunday night during the Arkansas convention. Many responded to his call and offered themselves to work in the foreign field. To the gospel ministry, and to the plan of salvation. His old teacher, Dr. J. R. Sampey, of Louisville, Ky., was with him on the platform.

Rev. W. J. Mahoney, who has served the Kentucky State Mission Board for some time as Sunday School Secretary, has resigned and accepted the care of the church at Greenville, Ky.

Pastor W. M. Woods, who has done successful work at Humboldt, Tenn., has been called to Mayfield, Ky., the church which Evangelist W. D. Nowlin left a few weeks ago. Pastor Wood accepts and will begin work January 1, 1910.

A. Moore, pastor.

Rev. J. N. Robertson, of Paragould, Ark., has been called to Malden, Mo., and has accepted the call.

Rev. J. E. Merrill resigns the work at New Decatur, Ala., and accepts the call to the East Florence Church, same State. He is already on the new field.

The Golden Age, Atlanta, Ga., has been giving its readers an interesting series of sermons by Dr. Len G. Broughton, the thought of which has been "The New Religion vs. the Old." This week's issue contained the last of the series, "The New Religion vs. the Resurrection of the Dead." This sermon is worth the subscription price of the paper.

The Alabama Baptist is rejoicing over the capture of Dr. W. F. Yarborough of Jackson—for the Parker Memorial, Anniston. We all regret to lose him. He is strong and efficient in the Master's kingdom.

The Anti-Saloon League of Alabama renews the fight against the saloon and appears not to be discouraged on account of the recent failure to carry the State for the constitutional amendment. Other features entered into the election which caused the defeat.

One of our papers suggests that an important feature of the Laymen's Movement should be to enlist the laymen to attend the regular church prayer-meeting. We are sure this finds a hearty response in every pastor's heart.

Rev. James B. Leavell, of Oxford, has returned from an extended trip to China where he went to visit his father-in-law, Dr. Bryant. Several churches are seeking his labors—some out of the State. We hope he may be prevailed on to remain in Mississippi.

Dr. W. T. Lowrey charmed the members of the First Church, Jackson, Tenn., and the students of Union University with a splendid sermon and lecture on foreign missions last Sunday morning.

The State Mission Board of Oklahoma has laid out its work on a \$40,000 basis. They increase the salary of the corresponding secretary and give him a vacation. That is splendid for a baby State.

Rev. J. W. Leving, who, a short time ago, went from Glasgow, Ky., to Houston, Texas, has been called to Beardstown, Ky. It is thought he will accept. Kentuckians know a good thing as well as Texas.

Success.

Success is simply the fulfillment of our mission, the faithful discharge of our duty, the doing of the will of God. What the world calls success is a mere external and accidental thing; it is power and wealth and influence. These may or may not accompany success. In many of the most blessedly successful lives in the world there has been obscurity, and bitter poverty or only a comfortable subsistence. Our Lord's life was the greatest success of any life ever lived, and yet in the world's view was an utter failure. We must keep the divers meanings of success perfectly clear. True success is the loyal doing of the righteous will of God.

In the great mass of the world's work which God gives us to do, the secret of success is patient continuance in well-doing. Many people get tired of the monotony of work, and cannot wait. But mothers, who make more and greater successes than any other class of people in the world, succeed so well because they are so patient. The impatient fail.

In the more public work which God gives us to do, the great secret of success is energy and persistence. Fowell Buxton, who had a conspicuous part with Clarkson and Wilberforce in the extinction of slavery in the British Empire, gave us the result of his convictions and experience in the words: "The longer I live the more convinced I am that the great difference between men, the feeble and the powerful, the great and the insignificant, is just energy and invincible determination a purpose once fixed and then death or victory. That quality will accomplish anything in this world that can be accomplished, and no talents, no opportunities, will make a two-legged creature a man without it."

But impatience and indolence are not the only causes of failure. Dishonesty, or the the suspicion that a man is not wholly to be trusted accounts for many a failure. Whether honesty is a good policy or not is of small consequence. It is the right principle, and the men who lack it are sure to fail in God's sight, and are likely to fail, sooner or later, in man's.

If we are not to fail we must be clean and pure. On the last Founder's Day at the Mount Hermon Boys' School, founded by the late

D. L. Moody, Principal Cutler told this story about him:

"One day he came over here, left his horse and carriage down at the barn, and came up bringing an old lantern that he had found down at the barn—an old, dirty, smeared-up lantern. He brought it with him to the platform and placed it directly on the pulpit. The boys looked at it, wondered and then laughed. Then he spoke to them right away about the lantern; asked them what it was good for. They laughed again, of course it was good for nothing. And then he asked them what was the matter with it, and, of course, the lantern needed to be cleaned, and it needed to have a light put in it, and then, how he just brought that home to the boys. It could not clean itself. Somebody must put the light in. He said that a man with a dirty life is good for nothing, useless, and then he asked them if they would not let God take charge of them, and clean them up, and put the light of love in their hearts so that they could be of use. The lesson went home to those boys. They never forgot it."—S. S. Times.

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which is a Gain of \$150,945.00 or 217 per cent over the preceding year.

Paid in Death Claims and other Payments to Policyholders 332,017.16

which is a Gain of \$111,851.74 or 51 per cent over the preceding year.

Gained in Income Saved over preceding year 219,412.79 or 40 Per Cent

Gained in Income Received 198,813.54 or 12 Per Cent

Amount paid to Beneficiaries Since Organization or Now Held to Their Credit 3,109,503.79

Write us for full information about the different policies we issue; state your age, and the amount of insurance you think you should and could carry, and we will gladly explain the Soundness, Cost and Benefits of the particular policy you require.

THE STATE MUTUAL LIFE INSURANCE CO.

C. R. PORTER, President, Head Office, ROME, GA.

During the Year Ending June 30, 1909, the Company

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WOMAN'S WORK

Mrs. G. W. Riley, Editor, Jackson, Miss.
(Direct all communications for this department to Jackson, Miss.)

Woman's Central Committee:

Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, Meridian, Secretary of Central Committee.
Mrs. W. S. Smith, Meridian, President of Sunbeam Work.
Mrs. Martin, Vicksburg, President of Young Woman's Auxiliary.

Officers of Annual Meeting:

Mrs. J. D. Greenberry, Hazlehurst, President.
Mrs. A. J. Green, Clinton, Vice President.
Mrs. Geo. W. Riley, Jackson, Recording Secretary.

"Others."

(By C. D. Mays.)

Lord help me live from day to day,
In such a self-sufficient way,
That even when I need to pray,
My prayer shall be for OTHERS.

Help me in all the work I do,
To ever be sincere and true,
And know that all I do for you
Must needs be done for OTHERS.

Let "Self" be sacrificed and slain
And buried deep, and all in vain
May efforts be made again,
Unless to live for OTHERS.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the work I've won,
While thinking of OTHERS.

Others, Lord, yes, others.
Let this my motto be,
Help me to live for others,
That I may live for Thee.

Flora, Miss., Nov. 29, 1909.
Dear Mrs. Riley:

We notice that frequently in The Record splendid reports appear from the various W. M. U.'s in our State. These articles always bring some inspiration to us and are incentive for us to do more for our Master.

We are sending you some figures of our work for the past conventional year and we feel that the Lord has blessed our work and has guided in the effort to further his kingdom and add sin-burdened souls with the glad tidings of good news.

Our report as read at Yazoo City association is as follows:

Foreign missions \$ 27.00
Ministerial education 20.50
Orphanage box 116.55

Christmas offering 6.00
Home use 259.92
Margaret Home 2.80
Sartaria Church 2.60
Home missions 22.05
On hand 355.28

Owing to late date of meeting of the State Convention we have added in this year as follows:

State missions \$37.75
Frontier box 61.85
Orphanage box 71.60

Of course these figures may seem somewhat confusing owing to the fact that the year was sixteen months long this time.

We have at present twenty-nine members, all of whom seem to be interested in the work. We have a fund called the penny fund—every member pays a penny per week and this runs up surprisingly fast, frequently our collections amount to \$18.00 at a single meeting. Mrs. Fred Hammack has served us this year as president and has made a good and efficient leader. The work has grown to large proportions through her untiring efforts.

We do not feel yet that all has been done which might have been done and we hope to continue in a faithful way as our God shall give us grace and opportunity. The effort to secure money, however, is a secondary matter as we put the greater stress on our study courses, in order that we may better fit ourselves for the great battle, for "it is not by might nor by strength, but by my Spirit saith the Lord."

Our hearts are in the general work of our women in the State as well as at home and we pray that our Lord will guide all of us that we may keep step with the onward march and ever be able to fully maintain the work committed to our care from time to time.

Yours for service,

Mrs. J. G. Murphy, Secy.

Report of Central Committee for Quarter Ending Oct. 1909. Associations and Churches. Aberdeen Association.

Nettleton:
Home uses \$ 29.50
State missions 3.40
Shannon:
State missions 3.20
Pontotoc:
Associational missions 11.00
Home uses 4.00
Verona:
Associational missions 7.50
Home uses 2.15

Bogue Chitto Association.
Tangapohoa:
Home uses 24.80
Orphanage 8.05

Chickasaw Association.
Waynesboro:

Home missions 5.00
State missions 3.50
Training School end'm't. 29.00
Orphanage 13.00
Christmas 3.10

Shubuta:
State missions 17.85
Home uses 242.61

Columbus Association.
Brooksville:

Home uses 41.80
Margaret Home 5.00
Orphanage 15.00

Church building and loan
Macon:
Missions 45.05
Home uses 434.00

Starkville:
State missions 15.00

West Point:
Sustentation 13.50
State missions 17.75
Home missions 4.20

Orphanage 62.50

Chickasaw Association.
Cherry Creek:

State missions 5.05
Blue Springs:
Home uses 2.00
Foreign missions 12.55

Central Association.
Terry:

Training School end'm't. 2.00
Raymond:
State missions 5.50
Home uses 1.00

Griffith Memorial:
Church building and loan
Missions 46.00
Training School 2.00

Clinton:
Native worker 30.00
Home missions 8.00

Vicksburg, Calvary:
State missions 5.00
Home uses 32.75

Madison Station:
Foreign missions 7.00
Home uses 70.03

State missions 2.00

WANTS OF THE WORLD.

WANTED IMMEDIATELY—Railway Mail Clerks. Spelling examinations everywhere. Commencement salary \$3.00. Rapid advancement. Common education sufficient. Preparation free. Write immediately for schedule showing examination places. Franklin Institute, Dept. 30, Rochester, N. Y.

AGENTS WANTED—Male and Female. Who couldn't sell a kerosene oil burner which makes any lamp give four times the light at half cost? Big profits. Gottschalk, 97 Chambers St., New York.

REAL ESTATE AND INVESTMENTS. Texas Panhandle Country. Richer Country. Richer and cheapest land in the world. Delightful climate. Water everywhere, pure, cold and inexhaustible. Write for free illustrated booklet. Commercial Club, James Fry, P. O. Tulsa, Swisher Co., Texas.

Don't buy any real estate in the South till you hear from us. Send name today. Will give you valuable information that you never heard of before by return mail free. Fruitland Colony Co., Dept. M. 17 Adams St., Chicago.

FOR THE HOME. Any photograph reproduced on beautiful china plates of Family Members, Churches, School Groups, Residences, your Minister, for Souvenirs. Work permanent. Photos returned unharmed. Write for description. Artist Studio New Era Bldg., Chicago, Ill.

TYPEWRITERS—ALL KINDS. Only machines equal to new handled, so slightly used they cannot be distinguished from new. Rented everywhere \$3 monthly; first six payments to apply if you desire to purchase. Write for catalog and sample of writing showing net prices of each machine, proving that we can save you 20 to 30 per cent. from manufacturers' prices. Typewriter Sales Company, 131 Broadway, New York.

OF INTEREST TO WOMEN. Dr. Berry's Peckie Ointment positively removes Freckles, leaving beautiful complexion. By mail \$2.00. No kit free. Lady representatives wanted. Dr. C. H. Berry Co., Chicago, Ill.

Coldwater Association.
Coldwater:

Missions 42.00
Orphanage 29.45
Coldwater 78.00

Hernando:
Christmas 5.00
Home uses 25.00

Sustentation 5.00
Como:
Foreign missions 50.00

State missions 10.00
Longtown:
Foreign missions 3.00

State missions 3.55
Olive Branch:
Home uses 60.30

Orphanage 41.25
Senatobia:
Foreign missions 11.00

State missions 12.65
Home uses 82.40
Sustentation 3.90

Orphanage 3.85
Training School support. 8.00
Sardis:

Home uses 30.50
Orphanage 32.50

Copiah Association.
Gallman:
State missions 5.00

Home uses 3.25
Margaret Home 2.50

County Line:
Foreign missions 3.00
Home missions 10.00

Orphanage 5.00
Deer Creek Association.
Leland:

Home uses 245.24
Anguilla:
State missions 5.00

Home uses 31.35
Shaw:
State missions 10.00

Hollandale:
State missions 24.05
Greenwood:
State missions 15.00

Home missions 25.00

Orphanage 25.00
Home uses 600.00
Gulf Coast Association.

Biloxi:
Home missions 6.35
Home uses 6.25

Gulfport:
State missions 6.00
Kosciusko Association.

Long Creek:
State missions 5.00
Home uses 1.75

Lawrence County.
Silver Creek:
Home missions 22.50

State missions 26.50
Evangelism 25.00
White Sand:

Foreign missions 15.00
Home missions 15.00
Home uses 17.00

Orphanage 6.25
Ministerial education 1.00
Home uses 401.72

Hebron:
Foreign missions 16.00
Home missions 16.00

Orphanage 24.00
Home uses 24.25
Monticello:

State missions 5.00
Home uses 106.00
Orphanage 41.00

White Sand:
Home uses 37.00
Lebanon Association.

First, Hattiesburg:
State missions 38.20
Home uses 70.00

Lamberton:
Home uses 85.00
Orphanage 5.00

Seminary 10.00
Emmanuel, Hattiesburg:
Home uses 22.75

Laurel:
State missions 20.00
Home uses 5.00

Home missions 30.03
Training School End. 27.50
Margaret Home 5.00

Bible Fund 2.50
Sustentation 15.00
Seminary 75.00

Ellisville:
Home missions 30.00
Home uses 3.75

Wiggins:
Foreign missions 5.00
Home Missions 3.93

State missions 5.00
Home uses 13.00
Purvis:

Home uses 98.30
Brooklyn:
State missions 4.50

Kingston:
Foreign missions 5.00
Home missions 3.00

Home missions 10.50
Home uses 265.71
Orphanage 30.00

Second, Laurel:
Home uses 194.35
State missions 14.20

Ministerial education 1.00
Lauderdale County Association.
Poplar Springs:

State missions 15.00
Home uses 12.85
Highland:

Foreign missions 3.00
Home missions 3.00
State missions 5.00

Home uses 1.00
Oak Grove:
Foreign missions 5.00

Home uses 10.10
First, Meridian:
State missions 146.45

Home uses 51.25
Jewish missions 9.00
Orphanage 10.00

Sustentation 7.50
15th Ave., Meridian:
State missions 14.00

Mississippi Association.
Gloster:
State missions 10.00

Home uses75
Oxford Association.
Oxford:

Orphanage 56.00
State missions 25.00
Water Valley:

Home uses 3.45
Seminary 20.00
Courtland:

State missions 3.60
Pearl Leaf Association.
Mount Olive:

State missions 7.00
Bible fund 2.50
Pearl River Association.

Holly Springs:
Home missions 5.25
Home uses 50.00

Ministerial education 1.50
Columbia:
Foreign missions 11.00

Home missions 7.50
State missions 5.00
Home uses 96.50

Training School End. 3.00
Training School support. 2.00
Orphanage 100.00

Seminary 10.00
Sunflower Association.
Belen:

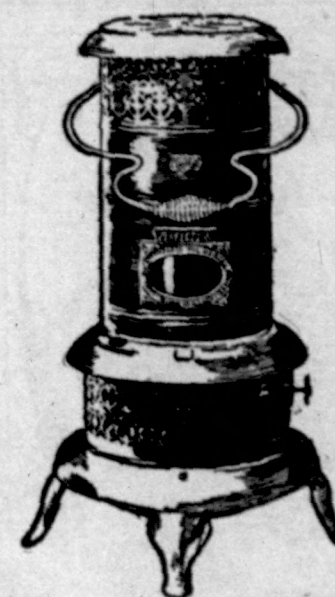
Foreign missions 15.00
Home uses 5.00
West Judson.

Sherman:
Training School End. 22.15
Yalobusha Association.

Mt. Paran:
Orphanage 10.50
Spring Hill:

Foreign missions 10.00
Home missions 10.00
State missions 15.00

Home uses 8.70
Orphanage 5.00



Oil Heat

Without Smoke

No matter how sensitive your olfactory nerves may be, or under what working conditions you encounter the

PERFECTION Oil Heater

(Equipped with Smokeless Device)

you'll not detect the slightest odor of smoke.

The Perfection Oil Heater neither smokes nor diffuses odor. The new Automatic Smokeless Device

positively prevents both. Repeated tests during its incipency and development, innumerable trials after it had been pronounced perfect by the inventor, demonstrated its utility and sure effectiveness.

The wick cannot be turned up beyond the point of its greatest effectiveness. It locks automatically and thus secures the greatest heat-yielding flame without a sign of smoke or smell. Removed in an instant for cleaning.

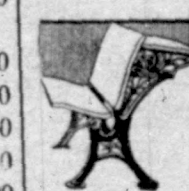
Solid brass font holds 4 quarts of oil—sufficient to give out a glowing heat for 9 hours—solid brass wick carriers—damper top—cool handle—oil indicator. Heater beautifully finished in nickel or Japan in a variety of styles.

Every Dealer Everywhere. If Not At Yours, Write for Descriptive Circular to the Nearest Agency of the

STANDARD OIL COMPANY
(Incorporated)

DRAUGHON'S Business College

More BANKERS endorse DRAUGHON'S Colleges than endorse all other business colleges COMBINED. 30 Colleges in 16 States; 21 years' success—100,000 successful students. POSITIONS secured. Bookkeeping, Shorthand, Banking, English, etc., taught at COLLEGE or BY MAIL. Address G. H. SHERRILL, Manager, Jackson, Miss.



Furniture for School Rooms

Made in the South, of Southern wood, by Southern people, with Southern Capital. New factory—one of the best equipped in America employing skilled labor only.

Lowest Prices—Advantageous Freight Rates. We make Desks, Seats, Teachers' Desks, Book Cases, Library Tables, Magazine racks, etc. Write for illustrated catalog and price list. Address W. A. PRICE & SON, West Jackson, Miss.

SPECIAL NOTICE!

Every Sick Person Who Wishes to Regain Health Should Read the Following:

Knowing that many invalids who could be cured by our treatment, have been unable to come to us because of the expense, we have decided to make a special low rate with liberal guarantee of satisfaction to every person who comes to us during November and December. If you are afflicted with Paralysis, Rheumatism, Dyspepsia, Nervousness or any other ailment, write us today for our free booklet and special offer.

WE CURE OUR PATIENTS.

THE BIGGS SANITARIUM Asheville, N. C.



ROYALINE OIL

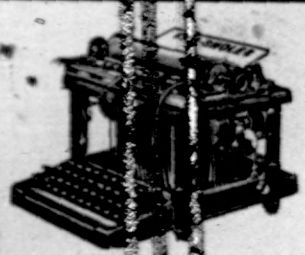
The Great Antiseptic

And a good pain medicine combined

KEEP it on hand for Headache, Neuralgia, Burns, Swellings, Wounds, Bruises, Bites, Diarrhoea, Rheumatism, Sprains, Colic, etc. For man or beast; inside or outside. Stronger than any other antiseptic on the market.

If you wish to break like others, add water to suit and save money. 25c. and 50c. Druggists

Royaline Medicine Co., Ltd.
New Orleans, La.



I am offering for sale this week a few special bargains in STANDARD makes of Typewriters.

If you wish a machine at about half the Manufacturer's prices, it will pay you to investigate.

Sold for cash or on easy monthly payments.

Chambers' Typewriter Headquarters

Pythian Castle, Jackson, Miss. Phone 636

1 No. 6, used four months..\$55	1 No. 2, three color ribbon.. 50
1 No. 7, used nine months.. 45	No. 3 Underwood..... 40
1 No. 9, good as new..... 65	No. 4 Underwood..... 45
1 No. 9, used eight months.. 60	No. 3 Oliver..... 45
REMINGTON No. 2, 5, 6 and 7	No. 3 Fox-Visible..... 40
1 No. 2, fairly good.....\$15	No. 2 Monarch, good as new 55
1 No. 2, still better..... 15	
1 No. 5, does good work.... 20	
1 No. 6, good machine..... 35	
1 No. 6, a bargain..... 45	
1 No. 7, good as new..... 65	
SMITH-PREMIER, No. 3 & 4	
1 No. 1, good.....\$29	
1 No. 2, a bargain..... 35	
1 No. 2, still better..... 40	

L. C. SMITH-VISIBLE.

1 No. 2, used eight months..\$60
1 No. 2, used six months.... 65
1 No. —, good as new..... 75
2 No. 4 Densmores, each... 25
No. 3 Chicago..... 10
No. 3 Munson..... 8

And many others to select from.



IS THE HOOKWORM SAPPING YOUR LIFE BLOOD?

If you eat well but keep thin, and if you feel tired and lazy (without apparent cause), you probably have HOOKWORM disease. (Uncinariasis). Millions of minute worms, the head of each armed with hook-like teeth by which it anchors itself to the lining membrane of the intestine, thus sucking its head into the flesh and sucking the life blood day and night.

MOST COMMON DISEASE IN THE SOUTH.
Hookworm is an old disease, but recent tests by army surgeons and specialists show that it is vastly more common than formerly supposed. It is contracted by handling damp soil or eating uncooked fruits or vegetables. Nine out of ten school children and hundreds of thousands of grown people in the South have the disease. Every community has numerous cases. There is no pain, only weakness and prostration to other diseases.

TREATMENT INVARIABLY CURES.
The "Taylor Prescription," originated by Dr. J. N. TAYLOR, a prominent physician of Jacksonville, Fla., contains a substance that sickens the worms, so that they loosen their hold, and a mild laxative that brings them away. The Taylor Prescription is perfectly harmless even to those who have not the disease, so no one need hesitate to take it. The Taylor Prescription cannot be filled at ordinary drug stores, but a complete treatment with full directions will be mailed postpaid to any address on receipt of \$1.00. It cures quickly and without fail. Send postal money order or registered letter. If personal check is sent add 10 cents for exchange. Address: Dr. J. N. TAYLOR, Managing Physician, Hookworm Remedy Co., Jacksonville, Fla.

Seminary	5.00
Casella:	
Home uses	138.25
New Hope:	
Foreign missions	2.50
Home missions	2.50
Home uses	67.00
State missions	2.25
Coffeeville:	
Orphanage	21.85
State missions	12.00
Yazoo Association:	
Lexington:	
Home uses	249.10
Kilmichael:	
Foreign missions	4.10
Home missions	2.85
Margaret Home	1.00
Orphanage	12.00
West:	
Home missions	13.90
Orphanage	54.69
Winona:	
Home missions	10.00
State missions	12.14
Home uses	60.00
Orphanage	40.00
Durant:	
Home missions	10.00
State missions	10.00
Home uses	16.75
Mississippi College	10.00
Orphanage	10.00
Duck Hill:	
Foreign missions	55.00

Zion Association:	
Eupora:	
Home missions	1.17
State missions	19.00
Foreign missions	1.00
Totals:	
Home missions	\$ 326.72
State missions	808.60
Foreign missions	455.45
Home uses	4122.11
Orphanage	873.04
Sustentation	47.40
Ministerial education....	3.50
Seminary	206.00
Mississippi College	50.00
Church building and loan	4.50
Training School End....	83.65
Training School Sup....	53.61

\$7,044.58

Boxes Reported:	
Coniah Association	\$271.50
Wavnesboro	60.00
Clinton	150.00
Tunelo	140.00
Wiggins	97.50
Hollandale	146.50
Gulfport	90.00
	\$956.50
Grand total	\$8001.08

Mrs. Wm. R. Woods.
Sec. Cen. Com.



\$3.50 Recipe Cures Weak Men -- FREE

Send Name and Address Today
—You Can Have it Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor-failure ever put together. I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure that I believe is the quickest-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Lock Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.



THE BEST CHRISTMAS PRESENT
YOU CAN GIVE YOUR WIFE, IF
YOU HAVE A WIFE, YOUR HUSBAND, IF YOU POSSESS ONE,
YOUR FRIEND, IF YOU OWN ONE,
Is a Genuine White Mountain Rocker.
Sold only by

EDWARD LOGGINS
Winona, Miss.
\$5.00 PER PAIR.

Salemen Wanted.

Immediately. To cover Mississippi and eastern Louisiana territory. Commission proposition. Salesmen of energy and ability earn \$250 per month. Complete assortment Seamless Hosiery, Underwear, Sweaters and Undershirts, sold direct from Mills in New York to consumer.

J. P. Tull, Gen. Agent,
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DEATHS.

Clarence C. Wells.

On Nov. 29th at 2 p. m. occurred the first funeral service ever held in Griffith Memorial Baptist Church, Jackson. It was that of one of our Sunday School boys, Clarence Clyde Wells. His death was tragical and sad, having received his fatal injuries in a railroad accident at Hulbert, Ark., and brought back to the city hospital, Memphis, Tenn., where he died, after eight days of most excruciating suffering, his father staying by his side till the last.

Clarence was the son of Bro. and Sister Wm. Wells, members of our church. Clarence was not a member of the church, but his father says he gave to a Methodist preacher satisfactory evidence that he was ready to die, though he wanted to die at home with his mother. The funeral was attended by a large congregation of sorrowing friends, which was conducted by the pastor and Dr. W. F. Yarborough, of the First Church. Our deepest sympathies are extended the sorrowing father and mother and the family.

G. W. Riley, pastor.

The Graceful Giraffe.

The giraffe is perfectly harmless; he was never known to hurt any one, and he gets his living off the upper boughs of thorn-trees, which nothing else would eat if it could reach them.

To see the giraffe's beautifully mottled skin towering up among and over the flat green thorn-trees is surely one of the strangest and most beautiful sights the animal world offers man. As he stands and dips and bends and twists his nine-foot-long neck in and out among the armed branches of the tree he is grace personified.

I saw once seven of these creatures, the king, his harem and his children, all gathered round one green-topped tree. From seven points of vantage they dipped into it at once, stopping under an unusually thinly armed bough bending on another. Their necks seemed to twist two or three ways at once.

I had the good fortune to come very near without alarming them

—less than one hundred yards—and with my glass could see them as if they were not more than ten yards away. But when at last the treacherous breeze betrayed us, and they plunged into flight—well, no one could call their movements graceful.

The immensely long legs are thrown forward, as you see a very high-stepping horse sometimes throw his fore legs forward, till the hoof, for the fraction of a second, is pointed straight out in front. The giraffe makes this motion with a sort of jerk at the end of it, as if he intended in the first instance to fling his hoof as far forward as he could, and then with a sort of afterthought brings it to the ground. As it reaches earth he flounders forward with his high shoulders, and lifts both ungainly hind legs together, lifting and planting them together, or almost together.

There is a great antediluvian lizard known to us which had two brains, one to move his body and another to move his abnormally long tail. It looks as if the giraffe, like the long lizard, needed two brains also, one to move his hind legs and another to move his fore legs, and as if the two brains would not act perfectly together. —W. S. Rainsford, in The Outlook.

Retribution may come from any voice; the hardest, cruelest, most imbruted urchin at the street corner can inflict it. Surely, help and pity are rarer things—more needful for the righteous to bestow.—George Eliot.



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From the days of the past
And the wonder grows as
we dance it—
How they kept up the pace
And the strength of the race
without

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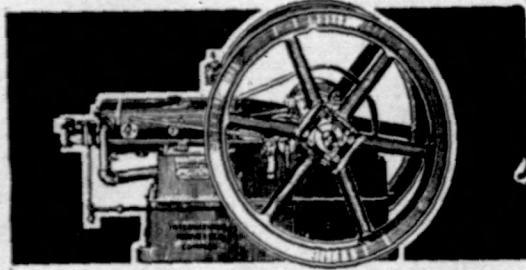
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The Ox-Team.

I sit upon my ox-team, calm,
Beneath the lazy sky,
And crawl contented through the
land,
And let the world go by.
The thoughtful ox has learned to
wait,
And nervous impulses smother,
And ponder long before he puts
One foot before the other.

An' men with spanking teams pass
by
And dash upon their way,
As if it were their hope to find
The world's end in a day;
And men dash by in palace cars,
On me dark frowns they cast,
As the lightning-driven Present
frowns
Upon the slow old Past.

What do they chase, these men of
steam,
Their smoke-flags, wide un-
furled,
Pulled by the roaring fire-fiend
That shakes the reeling world?
What do ye seek, ye men of steam
So wild and mad you press?
Is this, is this the railroad line
That leads to happiness?

And when you've swept across
the day,
And dashed across the night,
Is there some station through the
hills
Where men can find delight?
Ah, toward the Depot of Content
Where no red signals stream,
I go by ox-team just as quick
As you can go by steam.
—Sam Walter Foss.

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It is very laudable to exercise
kindness towards brute creatures,
that we may keep ourselves more
remote from all manner of cruelty
towards men.—Grotius.

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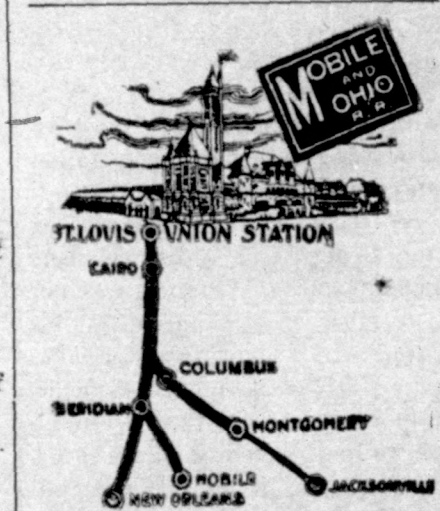
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"Using Advantage."

In doing so, we get better; oth-
erwise we get worse. A sick wom-
an, without means, thought she
would die for lack of treatment,
but a kind physician tendered his
services. She seized the "advan-
tage" and got well.

A poor man stood and called on
"David's Son" one day, asking
for mercy. He was bidden to
hush; but the Great One called
him, and, using the "advantage,"
he came, and obtained sight.

Another was bidden to dip in
the Jordan "seven times" and a
loathsome disease would depart.
He said he would not, but on see-
ing it his advantage, he complied,
and his leprosy went away.

Some are wise, using advan-
tage; others, like Solomon's fool,
"pass on and are punished."

A young man said, "Good Mas-
ter, what must I do to obtain eter-
nal life?" He was told how, but,
to him, earthly treasure was larger
than heavenly, so his "advan-
tage" went by.

And a rich man, who fared
sumptuously every day, had an
"advantage;" he might have
given Lazarus some crumbs and
have obtained a reward akin to
that given the man who hands a
"disciple" a cup of cold water,
but alas, "in hell he lifted up his
eyes, being in torment."

Ours is a day of "advantage"—
schools and what not—churches
on every hill top. The wise lay
hold, while the "fool" passes on.

One wiser than all has said:
"Now is the accepted time." "To-
day is the day of salvation."

Oh, that men would praise the
Lord for his goodness and for his
wonderful works to the children
of men, "using advantage."

J. E. Phillips.

For Man or Beast.

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animals to suffer for the lack of sim-
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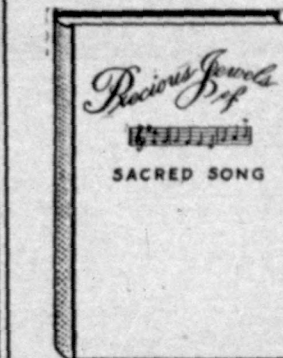
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